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Reclaiming the Isnād: Field Takhrīj and Social Transmission as a Genealogical Framework for Living Hadīth Studies

Ananda Prayogi*

*Maʿhad Aly Hasyim Asy'ari Pesantren Tebuireng, Jombang, Indonesia; Email: ananda_prayogi@tebuireng.ac.id

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Abstrak: Contemporary Living Hadith studies are often dominated by sociological and anthropological approaches, while the instruments of *ʿUlūm al-Ḥadīth* are frequently reduced to tools for verifying normative texts. This article addresses that problem by proposing a genealogical framework that repositions hadith sciences as the methodological axis of Living Hadith research without rejecting the role of social-humanistic disciplines. Using library research and a conceptual-methodological approach, this study draws on works of *ʿUlūm al-Ḥadīth*, Living Hadith, living sunnah, *ʿamal ahl al-Madīnah*, and methodological decolonisation. The study formulates two operational concepts: *al-Takhrīj al-Maydānī*, which traces hadith texts, meanings, attributions, and practices from the field to their normative sources, and *al-Taḥammul wa al-Adāʾ fī al-Mujtamaʿ*, which maps how hadith understanding is received, inherited, and transmitted through actors, media, spaces, and social authority. The main finding is that the integration of these two concepts produces three parallel genealogical maps: *sanad al-riwāyah* for narrative transmission, *sanad al-fiqh* for the evolution of understanding, and *sanad al-taṭbīq* for the continuity of practice. These maps connect empirical reality (*al-maydān*), intermediary socio-religious transmission (*al-marḥalah al-wasīṭah*), and normative sources (*al-aṣl*), enabling researchers to identify whether a community practice continues, shifts, adapts, or becomes disconnected from its original reference. The article also offers a seven-stage operational guide for tracing sources, transmission channels, meanings, and practices systematically. It contributes to Living Hadith studies by making the field more empirical and critical while preserving the disciplinary identity of hadith scholarship.

Keywords: *al-taḥammul wa al-adā' fī al-mujtama'; al-takhrīj al-maydānī; decolonizing methodologies; hadith genealogy; living hadith.*

Abstract: Kajian Living Hadis kontemporer sering didominasi pendekatan sosiologis dan antropologis, sementara perangkat *ʿUlūm al-Ḥadīth* kerap hanya digunakan sebagai alat verifikasi teks normatif. Artikel ini menjawab masalah tersebut dengan menawarkan kerangka genealogi yang menempatkan ilmu hadis sebagai poros metodologis riset Living Hadis tanpa menolak peran ilmu sosial-humaniora. Penelitian ini menggunakan kajian kepustakaan dengan pendekatan konseptual-metodologis, bertumpu pada literatur *ʿUlūm al-Ḥadīth*, Living Hadis, living sunnah, *ʿamal ahl al-*

Madīnah, dan teori dekolonisasi metodologis. Studi ini merumuskan dua konsep operasional: *al-Takhrīj al-Maydānī*, yaitu penelusuran teks, makna, atribusi, dan praktik hadis dari lapangan menuju sumber normatifnya, serta *al-Taḥammul wa al-Adāʾ fī al-Mujtamaʿ*, yaitu pemetaan cara pemahaman hadis diterima, diwariskan, dan disebarkan melalui aktor, media, ruang, dan otoritas sosial. Temuan utama artikel ini menunjukkan bahwa integrasi kedua konsep tersebut menghasilkan tiga peta genealogi paralel: *sanad al-riwāyah* untuk transmisi narasi, *sanad al-fiqh* untuk perkembangan pemahaman, dan *sanad al-taṭbīq* untuk kesinambungan praktik. Ketiga peta ini menghubungkan realitas lapangan (*al-maydān*), lapisan perantara sosial-keagamaan (*al-marḥalah al-wasīṭah*), dan sumber normatif (*al-aṣl*), sehingga peneliti dapat menilai apakah suatu praktik masyarakat benar-benar bersambung, mengalami pergeseran, beradaptasi, atau terputus dari rujukan awalnya. Artikel ini juga menawarkan panduan operasional tujuh tahap untuk menelusuri sumber, jalur transmisi, pemaknaan, dan praktik hadis secara sistematis. Kontribusi artikel ini adalah menjadikan kajian Living Hadis lebih empiris dan kritis, sekaligus tetap menjaga identitas keilmuan hadis.

Kata kunci: *al-taḥammul wa al-adā' fī al-mujtama'; al-takhrīj al-maydānī; dekolonisasi metodologis; genealogi hadis; living hadis.*

1. Introduction

The discipline of hadith scholarship places the traceability of sources at the centre of its scientific enterprise. A tradition is not treated merely as a body of words attributed to the Prophet Muḥammad ṣallā Allāh ʿalayhi wa-sallam; it is subjected to critical examination from its point of origin, through the chains of transmission, the integrity of its narrators, the variations of its text, to the scope of its meaning. To preserve this rigour, the tradition of ʿUlumul Hadis has developed a range of established methodological instruments, including takhrīj, sanad criticism, matn criticism, *syarah al-ḥadīth*, *fiqh al-ḥadīth*, and the concept of *al-taḥammul wa al-adā'*.[1] Through these instruments, hadith can be verified, interpreted, and transmitted responsibly.

In practice, however, hadith does not live solely within texts. It is actively present in the everyday life of Muslim communities, in family traditions, pesantren environments, majālis taklim, collective rituals, and social movements. Within society, hadith rarely appears as a complete Arabic text; it more often surfaces in the form of a translation, a teacher's explanation, a parental proverb, a cultural symbol, or an ethical value that has merged into tradition. This reality shows that hadith scholarship cannot stop at the codified text; it must also read the social journey through which the text operates in lived experience.

[1] Mahmud al-Taḥḥān, *Uṣūl al-Takhrīj wa Dirāsat al-Asānīd* (Riyadh: Maktabah al-Maʿārif, 1996), 55.

This awareness gave rise to the field of Living Hadith. Metcalf pioneered use of the term living hadith when studying how the Tablighī Jamāʿāt applies hadith in the formation of collective piety.[2] She showed that hadith texts do not stand alone but are intertwined with religious practices built through tab līgh and habituation. In Indonesia, the field expanded through methodological discussions about the transition from "living sunnah" to Living Hadith, genealogical mapping, and empirical research on local rites and culture.[3] Recent developments indicate a widening focus on aspects of reception, transmission, and everyday religious practice.[4]

Darussamin affirms that textual and Living Hadith approaches are complementary: the textual approach preserves the accuracy of textual interpretation, while Living Hadith captures how the text is embodied in social behaviour.[5] Because its object is social reality, Living Hadith scholarship necessarily enters into dialogue with sociology, anthropology, ethnography, and phenomenology. This interdisciplinary move is both legitimate and necessary.

Yet this development leaves an epistemological problem. In a great many studies, the social-humanistic disciplines come to dominate, while the instruments of ʿUlumul Hadis are relegated to a formal supplement. Researchers often concentrate on describing traditions, interviewing informants, and mapping social functions, then simply append whichever hadith seems thematically appropriate. Takhrīj is reduced to a text-locating tool; sanad and matn criticism are severed from the analysis of social transmission; and the concept of al-taḥammul wa al-adā' is rarely deployed to examine how hadith understanding is inherited. The result is that Living Hadith studies risk collapsing into pure sociology, treating hadith as nothing more than a legitimising stamp.

This critique is not a rejection of the social sciences. Sociological and anthropological approaches remain indispensable, because the realities of the field cannot be read through a hadith catalogue alone. But the relationship between disciplines needs to be restructured. The social sciences ought not to constitute the sole methodological centre of control, and ʿUlumul Hadis ought not to be reduced to a secondary validation tool. Living Hadith scholarship needs a new model that enables hadith researchers to enter the field without losing their academic identity, namely the tradition of tracing, testing, comparing, and analysing the continuity of transmission.

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[2] Barbara D. Metcalf, "Living Ḥadīth in the Tablīghī Jamāʿāt," *The Journal of Asian Studies* 52, no. 3 (1993): 584–608, https://doi.org/10.2307/2058855.

[3] M. Mansur et al., *Metodologi Penelitian Living Qur'ān dan Hadis*, ed. Sahiron Syamsuddin (Yogyakarta: TH-Press dan Teras, 2007); Saifuddin Zuhri Qudsy, "Living Hadis: Genealogi, Teori, dan Aplikasi," *Jurnal Living Hadis* 1, no. 1 (2016): 177–196, https://doi.org/10.14421/livinghadis.2016.1073.

[4] Ahmad ʿUbaydi Hasbillah, *Ilmu Living Qur'ān-Hadis: Ontologi, Epistemologi, dan Aksiologi* (Jakarta: Yayasan Wakaf Darus-Sunnah, 2019); N. Salam, *Living Hadis: Integrasi Metodologi Kajian ʿUlum al-Ḥadīth dan Ilmu-Ilmu Sosial* (Malang: Literasi Nusantara Abadi, 2019); E. Saputra et al., "Living Hadith: Concept, Role, and Development in Indonesia," *Islam Transformatif: Journal of Islamic Studies* 8, no. 2 (2024): 148–162, https://doi.org/10.30983/it.v8i2.8884.

[5] Zikri Darussamin, "The Relevance of Textual and Living Hadith Studies in Indonesia," *Al-Bukhari: Jurnal Ilmu Hadis* 8, no. 1 (2025): 37–59, https://doi.org/10.32505/al-bukhari.v8i1.9125.

This article offers a proposal for methodological decolonisation to meet that challenge. The term is used here as a specific critical instrument, not as a blanket rejection of Western social science. Smith reminds us that research methods are never neutral, because they always carry histories of power and epistemic authority.[6] Mignolo, in turn, proposes epistemic disobedience as the courage to free oneself from dependence on any single epistemological centre that claims universal authority.[7] In this context, methodological decolonisation means reviving the methodological functions internal to ʿUlumul Hadis as the principal axis of research, while retaining the social sciences as equal partners for reading empirical realities.

Historically, the effort to connect text with social practice has deep roots in the Islamic tradition. In the science of jurisprudence, the concept of ʿamal ahl al-Madīnah is vivid evidence of how Imām Mālik made the living practice of the Medinan community a jurisprudential reference.[8] Najib notes that Mālikī scholars carefully distinguished between practices derived from prophetic transmission and practices born of local ijtihād.[9] Social reality was not accepted wholesale; it was always tested for its origins, continuity, and authority. In the modern era, Fazlur Rahman proposed living sunnah as an ideal prophetic model continuously reinterpreted through the creative process of the Muslim community.[10] Both concepts serve as genealogical precedents establishing that researching "living sunnah" in society rests on a solid methodological foundation within Islam.

As a concrete step, this article formulates two operational concepts: al-Takhrīj al-Maydānī and al-Taḥammul wa al-Adā' fī al-Mujtama'. Al-Takhrīj al-Maydānī is an extension of conventional takhrīj: if classical takhrīj traces hadith in classic books, this method traces how hadith texts, themes, and meanings spread and are attributed by society in the field. Al-Taḥammul wa al-Adā' fī al-Mujtama' extends transmission analysis; it does not seek to replace the formal sanad but maps how a religious understanding is received, inherited, and practised through actors, media, and local traditions.

Integrating the two concepts produces a genealogical analysis model consisting of three parallel maps: sanad al-riwāyah (chain of narrative), sanad al-fiqh (evolution of understanding), and sanad al-taṭbīq (continuity of practice). Research moves inductively from downstream to upstream: from al-maydān (empirical reality), upward through al-marḥalah al-wasīṭah (intermediary layers of socio-religious transmission such as figures or institutions), until it reaches al-aṣl (the authority of classical texts and the Prophetic Sunnah). This movement enables the researcher to test precisely

[6] Linda T. Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, 2nd ed. (London: Zed Books, 2012).

[7] Walter D. Mignolo, "Epistemic Disobedience, Independent Thought and Decolonial Freedom," *Theory, Culture & Society* 26, nos. 7–8 (2009): 159–181, https://doi.org/10.1177/0263276409349275.

[8] Ahmad ʿUbaydi Hasbillah, *Ilmu Living Qur'ān-Hadis*, 45.

[9] Agus Moh. Najib, "Amal Ahlu al-Madīnah sebagai Sumber Hukum Islam," *Al-Mazāḥib: Jurnal Perbandingan Hukum* 1, no. 2 (2012), https://doi.org/10.14421/al-mazaahib.v1i2.1354.

[10] Fazlur Rahman, *Islamic Methodology in History* (Karachi: Central Institute of Islamic Research, 1965).

whether a given community practice genuinely continues, has shifted, or has been severed from its original reference.

Based on this, the article addresses three main questions: first, why does Living Hadith scholarship require a methodological decolonisation centred on ʿUlumul Hadis? Second, how are the concepts of al-Takhrīj al-Maydānī and al-Taḥammul wa al-Adā' fī al-Mujtama' formulated as a genealogical field analysis model? Third, how do the three genealogical maps operate in empirical research? The article aims to offer a fresh methodological contribution to hadith academics and mahasantri, enabling them to study social phenomena incisively without losing the defining characteristics and expertise of ʿUlumul Hadis.

2. Method

This article employs library research with a conceptual-methodological approach to formulate a framework for field research. Its focus is expanding the function of takhrīj and al-taḥammul wa al-adā' as instruments of social analysis, without altering their classical technical meanings within ʿUlumul Hadis.

Research data are drawn from four clusters of literature. First, ʿUlumul Hadis literature on transmission authority, takhrīj, and riwayat criticism. Second, Living Hadith studies addressing genealogy, reception, transmission, and socio-religious practice. Third, works on living sunnah and ʿamal ahl al-Madīnah. Fourth, decolonisation methodology theory. This grouping maintains a balance between the internal foundations of hadith scholarship, field readings, and critical reflection on interdisciplinary relations.

Data analysis proceeds through four stages. **First**, mapping the original functions of takhrīj and al-taḥammul wa al-adā'. **Second**, identifying methodological weaknesses in current Living Hadith studies, which frequently separate social facts from hadith genealogy. **Third**, drawing on the principles of practice-tracing from the history of ʿamal ahl al-Madīnah and living sunnah. **Fourth**, constructing the operational model of three genealogical maps connecting al-maydān (field), al-marḥalah al-wasīṭah (intermediary), and al-aṣl (source text).

3. Results and Discussion

3.1. Methodological Estrangement in Living Hadith Studies

Living Hadith scholarship emerged alongside the broadening of hadith study into the social domain, particularly the practices of communities associated with the teaching of the Prophet.[11] This expansion is significant because hadith research no longer confines itself to codification,

[11] M. Khoiril Anwar, "Living Hadis," *Farabi* 12, no. 1 (2015): 72–86; Metcalf, "Living Ḥadīth in the Tablīghī Jamāʿāt," 584–608; Qudsy, "Living Hadis," 177–196.

authenticity, and textual interpretation but also encompasses the actualisation of sunnah in community life. Through Living Hadith, researchers can observe how a teaching is received, understood, inherited, and embodied in particular social practices.

Nevertheless, the expansion of the field of inquiry has not always been accompanied by the development of ʿUlumul Hadis instruments as tools of field work. This shows that the integration of ʿUlum al-Ḥadīth and the social sciences still requires a more operational methodological formulation.[12] Some research has succeeded in capturing the history of traditions, the motivations of participants, symbolic meanings, social functions, and community perceptions in depth. Yet the relationship between social practice and hadith is often explained merely by citing normative texts or mentioning hadith that seem thematically relevant. Hadith is present as a normative foundation but has not always functioned as an axis for reconstructing the lineage of a practice from downstream to upstream.

To measure this tendency more precisely, the author mapped ten Living Hadith studies held in the official repositories of Islamic religious universities. The sample was selected purposively to represent a range of research objects, regions, institutions, and publication years. This mapping is not intended as a generalisation about all Living Hadith research in Indonesia; its purpose is to identify recurring methodological patterns and to demonstrate the need for a more systematic genealogical model.

Assessment was based on four indicators. *First*, whether the study adequately traced hadith sources through takhrīj and identification of riwayat. *Second*, whether the study discussed riwayat quality, sanad and matn criticism, or the development of hadith meaning in the classical tradition.[13] These two indicators derive from the basic function of takhrīj and riwayat criticism in ʿUlumul Hadis: to trace sources, transmission channels, textual variations, and the quality of the hadith used as reference. *Third*, whether the study mapped the actors, media, and social spaces that serve as intermediaries for the transmission of hadith understanding. *Fourth*, whether the study reconstructed the continuity, change, or possible discontinuity of practice from the normative source (*al-aṣl*), through the socio-religious intermediary layer (al-marḥalah al-wasīṭah), to the empirical reality of the community (al-maydān).

Table 1. Exploratory Mapping of Methodological Tendencies in Living Hadith Research

No.	Study and Institution	Dominant Focus	Position of Hadith and ʿUlūm al-Ḥadīth	Category

[12] N. Salam, *Living Hadis*, 12–18.

[13] M. ʿAjjaj al-Khaṭīb, *Uṣūl al-Ḥadīth: ʿUlūmuhu wa Muṣṭalaḥuhu* (Damascus: Dār al-Fikr, 1989); al-Taḥḥān, *Uṣūl al-Takhrīj wa Dirāsat al-Asānīd*, passim.

1	Mutaharromah (2019), UIN Walisongo Semarang	Acculturation and the meaning of togetherness in the communal eating tradition	The hadith of Abū Dāwūd is used as a normative basis; the analysis focuses more on social meaning	Descriptive-normative
2	Shiddiqi (2022), UIN Sunan Kalijaga Yogyakarta	The value of maintaining kinship ties and Malinowski's functionalism	The actor-based transmission route is identified, involving KH Qasim and KH Masʿud Qasyim, but it has not yet been developed into parallel genealogical maps	Partial genealogy
3	Robiatul Adawiyah (2024), UIN Raden Intan Lampung	The Suro tradition, slametan, and the symbolic meaning of warding off misfortune	The Qurʾān and hadith are used to confirm religious compatibility; genealogical analysis is not yet the main focus	Descriptive-normative
4	Subhan (2016), UIN Antasari Banjarmasin	Ritual motivation, the pursuit of blessing, and social function	Hadith is presented as a factor sustaining the tradition, but the transmission route of knowledge has not yet been traced	Descriptive-normative
5	Harahap (2025), UIN Sultan Syarif Kasim Riau	Spiritual values, social interaction, and community regeneration	Hadith is internalized through the teacher-student relationship, but sources, actors, and the evolution of practice have not yet become the analytical axis	Descriptive-normative
6	Mulyadi (2025), UIN Kiai Haji Achmad Siddiq Jember	Selection of auspicious wedding days and Berger-Luckmann's social construction theory	The tradition is claimed to be based on hadith, but the genealogy of text, figures, and practice has not been systematically reconstructed	Descriptive-normative
7	Ramadani (2024), UIN Sultan Maulana Hasanuddin Banten	The Ngatir procession, social worship, and the celebration of Islamic holy days	Several thematic hadiths are cited, but their historical relationship to the formation of the	Descriptive-normative

			tradition has not yet been mapped	
8	Ulpah (2023), UIN Sultan Maulana Hasanuddin Banten	Islamic-coastal cultural acculturation and community reception	Hadiths on gratitude and charity are used as the basis; the trajectory from pre-Islamic tradition to Islamic formulation still requires deeper analysis	Descriptive-normative
9	Amin (2023), UIN Fatmawati Sukarno Bengkulu	Motivation for grave visitation, ritual recitations, and hadith in practice	KH Mukhlasudin is identified as the transmitter of the tradition, but the three genealogical chains have not yet been constructed	Partial genealogy
10	Sofwan (2018), UIN Syarif Hidayatullah Jakarta	The history of fidyah, differences among scholars, and variations in practice	The study traces the tradition from the early twentieth century, pesantren networks, and the evolution of practice; the genealogical pattern is more developed	More developed genealogy

Source: Compiled by the author from the ten works identified in the first column. Categories are diagnostic and exploratory, based on abstracts and sections available in open access. They are not intended as a final evaluation of the overall quality of each study.

The mapping reveals a methodological spectrum. Of the ten works analysed, seven exhibit a descriptive-normative tendency. In this group, hadith is not entirely absent; texts are present and are sometimes accompanied by the citation of riwayat sources. However, hadith functions primarily as a basis for legitimation, a confirmation of the tradition's compatibility with Islamic values, or a thematic reference. The instruments of ʿUlumul Hadis have not been fully translated into tools for reading the journey of a practice from downstream to upstream.

This tendency is visible in studies on the Suro tradition, the Ngatir tradition, and the selection of auspicious wedding days. Researchers have successfully described practices, beliefs, and community meanings. Yet a number of genealogical questions remain open: who first introduced a particular hadith to the community? Through which book, study circle, sermon, or oral tradition was it received? Did the hadith inspire the origin of the practice or function as legitimation after the tradition had developed? How did the understanding of hadith shift as it passed from one actor to another? Does the current form of the practice maintain direct continuity with the normative source, or is it the product of a long negotiation with local culture?

Two studies show the embryo of a genealogical approach. Shiddiqi's study of the ter-ater tradition identified KH Qasim as the originator and KH Mas'ud Qasyim as the preserver. Amin's study of Friday graveyard visits similarly identified KH Mukhlasudin as the figure who brought and taught the tradition to the community.[14] Both studies demonstrate that tracing transmission actors allows the researcher to move beyond social description. Yet actors are only one component. A genealogical model still requires mapping of texts, transmission media, textual authority, transformations of understanding, and changes in the form of practice in a more structured way.

Sofwan's study of the fidyah tradition in Indramayu exhibits a pattern closer to a genealogical orientation.[15] It does not merely describe community practice but also traces the history of the tradition since the early twentieth century, networks of pesantren in Java, transmission media through pesantren study circles, mosques, and prayer halls, scholarly debates, and variations in the actualisation of practice. Although not formulated in terms of *sanad al-riwāyah, sanad al-fiqh*, and *sanad al-taṭbīq*, the study demonstrates that Living Hadith scholarship can move from the description of a phenomenon to the reconstruction of a socio-religious lineage.

These data show that the central problem is not the absence of hadith from Living Hadith research but the suboptimal function of ʿUlumul Hadis as the axial design of inquiry. Hadith is often present as a normative text, but has not always been traced as a body of knowledge moving through actors, media, institutions, social spaces, and temporal change. Conversely, there is also a risk in the overly brief textual approach: researchers identify a hadith that shares a theme with a practice, perform takhrīj, and conclude that the practice is a manifestation of Living Hadith. Thematic similarity does not automatically prove a historical relationship. A community may observe a custom because of family tradition, local authority instruction, cultural adaptation, or media influence. In some cases, hadith may have been the original inspiration; in others, it may have become a post-hoc legitimation or may not be directly known by the practitioners at all.

This is the point at which methodological estrangement occurs. Hadith scholars enter the social domain but feel compelled to set aside part of their primary expertise. Researchers reach for sociological and anthropological concepts such as social function, the construction of reality, reception, habitus, and symbolic interactionism. The borrowing is legitimate and necessary for reading the empirical field. But a problem arises when the borrowing is unidirectional and is not accompanied by methodological reconstruction from within hadith scholarship. The result is that social science controls the method while hadith scholarship merely supplies the prooftexts.

[14] Shiddiqi, *Tradisi Ter-Ater di Desa Banjar Timur: Kajian Living Hadis* (skripsi sarjana, UIN Sunan Kalijaga Yogyakarta, 2022); Yusuf Nurul Amin, *Tradisi Ziarah Kubur Hari Jum'at* (skripsi sarjana, UIN Fatmawati Sukarno Bengkulu, 2023).

[15] Nurkholis Sofwan, *Living Hadis: Studi atas Fenomena Tradisi Fidyah Salat dan Puasa bagi Orang Meninggal di Indramayu* (tesis magister, UIN Syarif Hidayatullah Jakarta, 2018).

3.2. Methodological Decolonisation as Reorientation

The term decolonisation carries a broad theoretical burden. Smith uses it to critique Western dominance in research,[16] while Mignolo proposes epistemic disobedience as a means of escaping the claim to universality of particular knowledge systems.[17] Prayogi and Fahmi apply decolonisation to unmask the discourses behind Western hegemony in the field of hadith matn criticism,[18] while Alatas pursues decolonisation by foregrounding Ibn Khaldūn's social theory as an alternative to Western frameworks.[1920] This article does not wholesale import these theories; it uses them selectively as a reflective instrument for restructuring the relationship between methods in Living Hadith scholarship.

In this context, methodological decolonisation contains three core meanings. **First**, epistemic self-confidence recovery: encouraging hadith scholars and mahasantri to continue using their primary expertise in the field. **Second**, reorientation of the scientific hierarchy: the social sciences remain available for reading context, but the direction of inquiry is governed by questions characteristic of hadith scholarship. **Third**, reactivation of the internal heritage: reworking classical concepts into fresh field-research tools.

This step does not mean isolation. Living Hadith research cannot be done solely from library texts. Observation, interviewing, and documentation remain indispensable for gathering field data. But all such social data must be returned to the core problem of hadith study: how a teaching is attributed, inherited, understood, and practised by the community.

The model also does not render ʿUlumul Hadis rigid or immune to critique. On the contrary, interaction with the field enriches hadith scholarship through real findings, such as discovering that a practice does not derive from a single text but from a general value, or that meaning has been simplified, or that authority has shifted from a local teacher to digital space. These phenomena require both textual precision and social sensitivity.

Prior scholarship has laid important foundations. Qudsy mapped the genealogy, theory, and application of Living Hadith; Hasbillah reinforced the ontological, epistemological, and axiological foundations of Living Qur'ān-Hadith; Salam emphasised the importance of connecting ʿUlum al-Ḥadīth methodology with the social sciences.[21] This article does not seek to replace these

[16] Smith, *Decolonizing Methodologies*, 1–20.

[17] Mignolo, "Epistemic Disobedience," 159–181.

[18] Ananda Prayogi and Wildan Ulumul Fahmi, "Decolonizing Method of Hadith Matn Criticism on the Case of ʿAisha's Age at Marriage in Western Scholarship," *Proceedings of International Conference on Muslim Society and Thought* 4 (2024): 223–231, https://doi.org/10.15642/ICMUST.4.2024.1780.

[19] Syed Farid Alatas, "The Contemporary Significance of Ibn Khaldūn for Decolonial Sociology," *Tajseer Journal* 2, no. 1 (2020): 75–98.

[20] Prayogi and Fahmi, "Decolonizing Method," 223–231.

[21] Qudsy, "Living Hadis," 177–196; Hasbillah, *Ilmu Living Qur'ān-Hadis*, passim; Salam, *Living Hadis*, passim.

contributions or to offer an entirely new theory of Living Hadith. Its focus is on helping field research so that the relationship between hadith and community practice can be traced more clearly.

Table 2. Reorientation through Methodological Decolonisation of Living Hadith

Aspect	Pattern Critiqued	Proposed Repositioning
ʿUlūm al-Ḥadīth	A supplementary tool for verifying normative texts	The epistemological axis and source of methodological questions
Social sciences	The dominant framework for the entire analysis	A partner for reading empirical fields and social contexts
Starting point	The phenomenon is described first, and hadith is searched for afterward	The phenomenon becomes the entry point for tracing from downstream to upstream
Takhrīj	Merely searching for relevant hadith sources	Tracing the movement of texts, themes, attributions, and practices in both directions
Transmission	Understood only as a general social background	Mapped through actors, media, spaces, authority, and changes in meaning
Research outcome	Description of tradition and normative legitimation	Reconstruction of continuity, evolution, adaptation, and discontinuity

3.3. Genealogical Precedents: Living Sunnah and ʿAmal Ahl al-Madīnah

Efforts to return Living Hadith to the axis of hadith scholarship have strong historical roots. The Islamic tradition has long attended to the relationship between sunnah, community transmission, and social practice. This article uses the term genealogical precedent to indicate a pre-existing concern with practices attributed to sunnah, without equating these classical concepts directly with contemporary methods.

One important precedent is ʿamal ahl al-Madīnah in the jurisprudential epistemology of Imām Mālik. The practice of the people of Medina was accorded a privileged position because the city was the living space of the Prophet and the earliest generations of Islam.[22] Najib explains that Imām Mālik prioritised this practice in many cases, even when confronted with āḥād riwayat.[23] Significantly, Mālikī scholars distinguished between practices derived from prophetic transmission and practices born of local ijtihād. This distinction proves that, from the earliest period, socio-religious behaviour was always tested through historical analysis and source criticism.

From this classical concept, four important methodological lessons emerge for Living Hadith scholarship: social practices have scientific value if their continuity can be explained; the persistence of a practice does not always equate to the verbal transmission of a hadith text; the authority of a

[22] Hasbillah, *Ilmu Living Qur'ān-Hadis*, 88–92.

[23] Najib, "Amal Ahlu al-Madīnah," https://doi.org/10.14421/al-mazaahib.v1i2.1354.

practice is assessed by the clarity of its origins, not merely by its popularity; and communities are active spaces producing meaning and adaptation, not passive recipients.

Another precedent is Fazlur Rahman's concept of living sunnah, which views sunnah as an ideal model continuously interpreted and actualised throughout the history of the Muslim community.[24] This concept reminds us that the community's relationship with hadith is not a rigid preservation of texts but operates through processes of social habituation. Yet this openness to social dynamics still requires methodological criticism, so that the researcher can distinguish the original textual source, the process of interpretation, the form of reception, and the practical product in the field.

In Indonesia, Qudsy notes that Living Hadith scholarship grew out of these living sunnah discussions and transformed into research on socio-religious phenomena.[25] This empirical turn opens great possibilities for seeing hadith in the lived experience of communities. The challenge, however, is the need for a structured model to trace the journey of these texts. This is precisely where *al-Takhrīj al-Maydānī* and *al-Taḥammul wa al-Adā' fī al-Mujtama'* become relevant.

3.4. Al-Takhrīj al-Maydānī: Tracing the Trail of Hadith from the Field

In the tradition of ʿUlumul Hadis, takhrīj is the gateway for detecting the location of a riwayat, its chains of transmission, textual variations, and the quality of the hadith. Al-Ḍaḥḥān, in *Uṣūl al-Takhrīj wa Dirāsat al-Asānīd*, defines takhrīj as follows:

الدِّلالَةُ على موضِعِ الحديثِ في مَصادِرِهِ الأصليَّةِ التي أخرجتهُ بِسَندِهِ، ثمَّ بَيانُ مَرتَبَتِهِ عِندَ الحَاجَةِ[26]

"*Indicating the location of a hadith in its original primary sources that transmitted it with its chain of transmission, then explaining its status when needed*."

This definition shows that the primary purpose of takhrīj is to recover the position of a hadith within the network of transmission and its authoritative sources. Normally, this process is conducted on hadith texts already known or found in Islamic books. The researcher moves from the text toward earlier sources to establish the origins and status of the riwayat.

When the object of inquiry shifts to the domain of Living Hadith, however, the problem encountered is different. Researchers frequently confront not a hadith text directly but social practices, religious traditions, symbols, customs, or narratives alive within communities.[27] In many cases, communities are not always certain which hadith underlies a given practice.[28] What appears in

[24] Fazlur Rahman, *Islamic Methodology in History*, 62–75.

[25] Qudsy, "Living Hadis," 177–196, https://doi.org/10.14421/livinghadis.2016.1073.

[26] al-Taḥḥān, *Uṣūl al-Takhrīj wa Dirāsat al-Asānīd*, 10.

[27] Qudsy, "Living Hadis," 177–196; Salam, *Living Hadis*, 32–38.

[28] Ananda Prayogi, "The Study of Living Hadith on Reciting Surah Al-Waqiʿah Tradition at Pesantren Tebuireng," *Jurnal Living Hadis* 7, no. 2 (2022), https://doi.org/10.14421/livinghadis.2022.4391.

the field is the form of the practice, while the textual trail and transmission channels are hidden behind a long process of inheritance.

This is where the fundamental principle of takhrīj remains relevant but requires an expansion of its working domain. If classical takhrīj moves from text toward source, Living Hadith research must often move from practice toward text. In other words, the logic of traceability that constitutes the core of takhrīj is preserved, but the starting point shifts from the library to the field. This shift underlies the formulation of al-Takhrīj al-Maydānī.

Al-Takhrīj al-Maydānī can be defined as the systematic process of tracing the trail of hadith found in social reality and connecting it to the normative sources that may underlie it. The word al-maydān (field) affirms that the search begins from the empirical world in which hadith is received, understood, and practised by communities. Such traces may appear in the form of quotations, translations, paraphrases, advice, religious slogans, local traditions, symbols, or behaviour associated with sunnah.[29]

Four forms of hadith trail in the field can be distinguished. *First*, verbal-explicit traces: communities directly cite the hadith text, a translation, or the name of a reference text. *Second*, thematic-interpretive traces: social practices are connected to broad hadith themes, such as the virtue of charity or etiquette, without being tied to a specific textual formulation. *Third*, performative-symbolic traces: the value of the hadith has fully merged into routine action, ritual, or cultural symbol. *Fourth*, problematic-attributive traces: a tradition is popularly claimed as prophetic sunnah, but its textual and historical transmission is unclear.

Operationally, the working stages of *al-Takhrīj al-Maydānī* include: identification of field phenomena and the boundaries of the research domain; inventory of religious quotations, terms, symbols, and practices; excavation of local historical narratives and the understanding of prooftexts from historical actors; classical takhrīj in the library of texts or themes discovered; analysis of textual variations and the history of their meaning in syarah literature; and a final comparison between the normative source text and the articulation found in the field.

3.5. Al-Taḥammul wa al-Adā' fī al-Mujtama': Reading Reception and Social Transmission

In Hadith Studies, the concept of *al-taḥammul wa al-adā'* governs the modes of receiving and transmitting hadith. The classical tradition recognises various models of transmission, including al-samā', al-qirā'ah, al-ijāzah, and al-wijādah, attesting to the rigorous standards scholars maintained for the validity of textual transmission.[30] In Living Hadith scholarship, this transmission process extends into the social domain: communities receive hadith understanding from kiai, parents, majālis taklim, or digital spaces, then pass it on through teaching, exemplary conduct, ritual, or social media

[29] Hasbillah, *Ilmu Living Qur'ān-Hadis*, 101–108.

[30] al-Taḥḥān, *Uṣūl al-Takhrīj*, 25–40; al-Khaṭīb, *Uṣūl al-Ḥadīth*, 180–220.

content. Researchers need analytical categories to read this phenomenon without conflating it with the formal sanad.

Al-Taḥammul wa al-Adā' fī al-Mujtama' functions as an analytical model for mapping the process of receiving, understanding, inheriting, and practising hadith within social networks. This concept is not a new science of riwayat and does not determine the authenticity of a hadith; rather, it borrows the foundational logic of al-taḥammul wa al-adā' to formulate field questions: who received an explanation from whom, through what medium, in what space, in what context, and how that knowledge is practised in turn.

Four elements require attention. *First*, transmission actors: kiai, teachers, parents, customary figures, senior community members, writers, or digital influencers. *Second*, transmission media: kitab, study circles, sermons, habituation, posters, pocket books, recordings, posts, and chain messages. *Third*, transmission spaces: family, pesantren, school, mosque, majālis taklim, organisation, public space, and digital platforms. *Fourth*, patterns of authority: the reasons a particular actor or medium is trusted by the community.

The concept helps researchers separate three types of transmission: textual transmission, transmission of understanding, and transmission of practice. A community may memorise the same hadith text but practise it differently; conversely, a community may be unaware of the Arabic text yet inherit and practise its value across generations.

3.6. Three Parallel Genealogical Maps

The integration of al-Takhrīj al-Maydānī and al-Taḥammul wa al-Adā' fī al-Mujtama' generates three parallel genealogical maps: sanad al-riwāyah, sanad al-fiqh, and sanad al-taṭbīq. The use of the word sanad in these three terms is analogical and analytical, not technical. Formal sanad in hadith scholarship continues to refer to the chain of narrators transmitting a hadith from generation to generation. The three maps are used as research tools for organising field data so that the journey of text (narrative), understanding, and practice can be read simultaneously.

It must be stressed that only the formal sanad of a hadith riwayat can be assessed with the instruments of transmission continuity, narrator integrity, sanad criticism, and matn criticism to determine the status of a riwayat's authenticity. In this article, sanad al-riwāyah is a map that brings social narrative into contact with possible formal riwayat sources. Sanad al-fiqh and sanad al-taṭbīq, by contrast, are not extensions of sanad al-riwāyah, not alternative transmission chains, and cannot raise or lower the quality of a hadith. They are working labels for mapping field evidence about the process of understanding and the continuity of practice.

The first map, the narrative map (*sanad al-riwāyah*), traces the channels of quotations, translations, paraphrases, or prooftexts circulating in society and associated with hadith. Researchers need to note which texts communities know, who transmits them, through what media,

and how these narratives relate to the hadith sources in riwayat books. When a narrative has been identified, its riwayat status must still be tested with ʿUlumul Hadis canons. The narrative map thus helps researchers determine whether the living claims in the field have a traceable trail back to their normative source.

The second map, the understanding map (*sanad al-fiqh*), traces the development of meaning. The word fiqh is not restricted to law here but is used in the broader sense of understanding the hadith's message. Researchers examine how communities understand a teaching, what arguments they deploy, who shapes their perspective, and how those explanations are inherited. This map reads syarah, teaching traditions, advice, local authority, and social context as data on the production of meaning. It does not produce a new sanad and does not function to authenticate riwayat.

The third map, the practice map (*sanad al-taṭbīq*), traces the continuity of practice. Its focus is on how the value or message of a hadith is embodied as action, ritual, habituation, or social symbol; the processes of intergenerational inheritance; patterns of habituation; local adaptation; and change across time. This map produces a genealogical description of continuity, adaptation, or discontinuity of practice; it, too, is not a formal sanad and does not independently prove the authenticity of a hadith.

The three maps must be read together. A practice may have a strong practice map (sanad al-taṭbīq) because it has been continuously inherited, but a weak narrative map (sanad al-riwāyah) because the text later cited is not clearly traceable. Conversely, a hadith quotation may be popular and easily sourced, yet may not have generated a coherent understanding or a lasting practice. Continuity of practice cannot compensate for weaknesses in the formal sanad, and the strength of a formal sanad does not by itself prove the historical origins of a local tradition. The model does not force all chains to be complete but helps researchers explain which parts are connected, shifted, or severed in a more objective manner.

Table 3. Matrix of Three Genealogical Maps and Three Levels of Tracing

Type of Map	**Focus Traced**	**al-Maydān (Field)**	**al-Marḥalah al-Wasīṭah (Intermediary Layer)**	**al-Aṣl (Normative Source)**	**Analytical Aim**
Narrative map (sanad al-riwāyah)	Narratives, quotations, and claims of hadith sources	Quotations, translations, paraphrases, and popular prooftexts circulating in society	Teachers, study circles, books, printed media, social media, and digital channels	Hadith sources, formal sanad, matn variations, and the quality of riwayat	To examine whether a narrative has a traceable connection to hadith

Understanding map (sanad al-fiqh)	The development of meaning and interpretation	Community meanings, beliefs, reasons, and expectations surrounding a practice	Commentaries, teaching traditions, local authorities, and social contexts	Hadith texts, scholarly commentaries, fiqh al-ḥadīth, and interpretive discourses	To explain how understanding is formed, transmitted, and transformed
Practice map (sanad al-taṭbīq)	Continuity and change in practice	Actions, rituals, habituation, symbols, and variations of practice in society	Inheritance, repetition, local adaptation, negotiation of meaning, and media transformation	Basic values of the Sunnah, normative orientation, and the limits of critical evaluation of actual practice	To assess continuity, adaptation, evolution, or discontinuity

3.7. Operational Stages of the Cross-Field Genealogy Model

Table 4. Operational Stages of Living Hadith Genealogy Research

Stage	Key Question	Techniques and Data	Output
1. Identification of the phenomenon	What practice or narrative is associated with hadith?	Preliminary observation, documentation, and delimitation of the field	Description of the research object and field
2. Exploration of community narratives	Why is the practice performed, and who teaches it?	Interviews, oral history, and community documents	Local narratives, actors, and presumed transmission routes
3. Al-Takhrīj al-Maydānī	What traces of hadith appear in the practice?	Inventory of quotations, classical takhrīj, and study of hadith commentaries	Map of the relationship between the field phenomenon and hadith texts
4. Al-Taḥammul wa al-Adāʾ fī al-Mujtamaʿ	How is understanding received and transmitted?	Mapping of actors, media, spaces, time, and authority	Map of socio-religious intermediary layers
5. Construction of the three genealogical maps	How are the routes of narrative, understanding, and practice related?	Synthesis of field and library data	Narrative map, understanding map, and practice map
6. Analysis of relationships	Is there continuity, adaptation, or discontinuity?	Comparison among maps and source criticism	Typology of the relationship between text, transmission, and practice

7. Formulation of findings	What can be established, and what are the limits of reconstruction?	Critical analysis and explanation of data limitations	Proportional genealogical conclusion

The model is designed for qualitative field research. Researchers may employ observation, interviewing, documentation, media analysis, archive study, and hadith library research. The difference lies in the way data are organised: every datum is placed in a tracing trajectory from al-maydān toward al-aṣl through the socio-religious intermediary layers.

Stage one is the identification of phenomena. The researcher determines the practice, narrative, symbol, ritual, or custom that the community associates with hadith or sunnah. At this stage, the researcher does not immediately label the object as Living Hadith but first establishes the field boundaries, the community of participants, the research period, the form of practice, and its social context.

Stage two is the excavation of community narratives. The researcher explores why the practice is performed, what prooftexts the community knows, who is considered authoritative, what is understood of the tradition's origins, what changes have occurred, and what media are employed. Interviews should involve diverse informants: teachers, senior practitioners, younger participants, administrators, ordinary members, and those with critical perspectives. Diversity of informants helps the researcher avoid capturing only one version of the story.

Stage three is the execution of al-Takhrīj al-Maydānī. The researcher records the hadith traces found in the field, whether as quotations, themes, practices, or claims requiring verification. Hadith quotations are traced through classical takhrīj. The themes of practices are compared with relevant hadith. Community symbols and actions are examined through communal narratives and their interpretive traditions. This stage can show that one practice has multiple sources, that one text has been simplified, or that a claim lacks a clear basis.

Stage four is the mapping of al-Taḥammul wa al-Adā' fī al-Mujtama'. The researcher charts the channels of reception and transmission of hadith understanding, mapping actors, media, spaces, times, and patterns of authority. In a pesantren, the chain may run through kiai, kitab, study circles, and habituation. In a family, it may pass through parental example and oral tradition. In digital spaces, transmission may occur through posts, short videos, chain messages, and recommendation algorithms.

Stage five is the construction of the three genealogical maps. Quotation and source data are placed in the narrative map (sanad al-riwāyah). Understanding and interpretive change data are placed in the understanding map (sanad al-fiqh). Habituation and behavioural change data are placed

in the practice map (sanad al-taṭbīq). The three maps are then compared to identify parts that are connected, shifted, skipped, or severed.

Stage six is the analysis of the relationship between text, transmission, and practice. Four forms of relationship can be distinguished. First, textual-explicit: the community refers to a specific hadith and its chain can be traced. Second, thematic-interpretive: the practice relates to general hadith values through a process of meaning-making. Third, performative-symbolic: the hadith message has merged into community ritual or custom. Fourth, problematic-discontinuous: gaps, shifts, or claims requiring critical examination are found.

Stage seven is the formulation of findings and the explication of data limits. Researchers need to distinguish what can be established, what remains conjectural, and what cannot yet be reconstructed. Openness to the limits of data is part of scholarly ethics. This model does not aim to force a perfect lineage, but to test how far the relationship between community practice and hadith can actually be demonstrated.

3.8. Conceptual Illustration: The Foot-Washing Pool at Masjid Agung Manonjaya

This section is a methodological illustration based on secondary data, not a report of empirical field research at Masjid Agung Manonjaya. The available data are used only to show the sequence of questions, the types of evidence, and the limits of inference when the genealogical model is applied. The following account does not establish empirically that the pool has any particular transmission chain; it simulates how the supposed relationship between text, understanding, and practice must be tested.

Masjid Agung Manonjaya in Tasikmalaya Regency is a historic building from the era of Nagara Sukapura and has been designated a National Cultural Heritage Site.[31] Near the entrance steps there is a pool forming part of the path to the prayer hall. Liputan6 reported that the pool is approximately fifty centimetres wide and ten centimetres deep; a manager explained that it is used to wash feet before entering the mosque and to prevent animals from climbing into the prayer area.[32]

In this illustrative simulation, the pool is not read merely as an architectural object. Its position near the stairs makes it part of the habitual behaviour of worshippers entering the mosque. The secondary data, however, are insufficient to conclude that the pool is a form of Living Hadith. The relationship between the pool, local tradition, the jurisprudence of purification, and hadith must be tested step by step through empirical field research.

[31] Zainuddin, "Sejarah Masjid Agung Manonjaya," *Jurnal Lektur Keagamaan* 12, no. 2 (2014): 543–564.

[32] Liputan6, "Masjid Manonjaya dan Kolam Penyucian," 13 July 2013, https://www.liputan6.com/ramadan/read/638516/masjid-manonjaya-dan-kolam-penyucian.

3.8.1. Narrative Map (Sanad al-Riwāyah): Tracing Hadith Claims

On the narrative map, empirical research needs to test whether the pool has ever been associated with a particular hadith. Questions addressed to takmir, former administrators, or local religious figures would include: have they ever cited hadith concerning water, impurity, or purification? If information emerges that the idea of the pool originated in pesantren teaching, the researcher should trace which books were studied, the name of the teacher, and the context of the discussion.

One candidate hadith that may be tested as a possible reference is the hadith of the two qullah:

إِذَا بَلَغَ المَاءُ قُلَّتَينِ لَمْ يَحْمِلِ الخَبَثَ

"If water reaches two qullah, it does not carry impurity." This hadith is transmitted from ʿAbd Allāh ibn ʿUmar and is found in *Sunan Abī Dāwūd, Sunan al-Tirmiḏhī, Sunan al-Nasā'ī*, and *Sunan Ibn Mājah,*[33] with variant formulations including lam yaḥmil al-khabath and lam yunajjisuhu shay'. In empirical research, this candidate hadith should not immediately be assumed to underlie the pool. The researcher must first establish whether it was actually known, taught, or used by those who built and maintained the pool.

3.8.2. Understanding Map (Sanad al-Fiqh): Tracing the Development of Meaning

On the understanding map, the secondary data cited by Liputan6 indicate that the pool functions to cleanse the feet and maintain the mosque's purity from the possibility of animals entering.[34] In empirical research, the researcher needs to distinguish whether that function is understood merely as a means of cleanliness, as a precaution against najis, or as part of the practice of purification. If administrators in interviews connect it to the water of two qullah, the researcher must compare that understanding with jurisprudential literature. The hadith of two qullah concerns the effect of impurity on water, not merely the assumption that any large body of water is automatically pure. Accordingly, the volume of the pool needs to be measured directly and the jurisprudential texts or syarah books used in the local religious environment need to be examined.

3.8.3. Practice Map (Sanad al-Taṭbīq): Tracing the Journey of Practice

On the practice map, secondary data from Liputan6 report that the pool was built together with the original mosque structure.[35] This information provides only a starting point for the illustration and needs to be verified through archives, interviews, and architectural history. Empirical research needs to determine whether the pool's form, function, and dimensions have

[33] See Abū Dāwūd, *Sunan Abī Dāwūd*, Kitāb al-Ḍahārah; al-Tirmiḏhī, *Sunan al-Tirmiḏhī*, Kitāb al-Ḍahārah; al-Nasā'ī, *al-Sunan*, *Kitāb al-Miyāh*; Ibn Mājah, *Sunan Ibn Mājah*, Kitāb al-Ḍahārah wa Sunanihā.

[34] Liputan6, "Masjid Manonjaya dan Kolam Penyucian."

[35] Liputan6, "Masjid Manonjaya dan Kolam Penyucian."

remained constant since the mosque's original construction; whether it changed in any renovation; and whether similar features are found in other mosques or pesantren in the surrounding area.

This tracing is important because continuity of value does not always mean continuity of form. The underlying value may relate to cleanliness, purity, and care before entering the prayer space. The form of a pool beside the entrance stairs may be a local architectural adaptation. If the same form is not found in early Islamic architecture, that does not automatically render the practice incorrect; research should explain how religious values were translated into local forms.

Table 5. Simulation of Three Genealogical Maps Applied to the Foot-Washing Pool, Masjid Agung Manonjaya

Map Cluster	al-Maydān	al-Marḥalah al-Wasīṭah	al-Aṣl
Narrative map (sanad al-riwāyah)	Statements from mosque administrators regarding the function of the pool, narratives of cleanliness, and possible references to prooftexts	Former administrators, religious figures, study circles, pesantren, and books previously used	The hadith of two qullahs in Sunan Abī Dāwūd, al-Tirmidhī, al-Nasāʾī, and Ibn Mājah
Understanding map (sanad al-fiqh)	The understanding of worshippers and mosque administrators regarding foot cleanliness, mosque purity, and the prevention of impurity	Explanations of religious figures, teaching traditions, fiqh books, and hadith commentaries	Fiqh discussions on water, impurity, two qullahs, and the limits of using water for purification
Practice map (sanad al-taṭbīq)	The pool near the entrance stairs as a facility for washing feet before entering the mosque	Administrative policy, worshippers' habits, building history, renovation, and local architectural adaptation	Basic Sunnah values concerning cleanliness, purity, and respect for places of worship

The table must be read as a simulation of procedure, not as empirical findings about Masjid Agung Manonjaya. It demonstrates that a single architectural element of a mosque can be analysed through three distinct maps. The narrative map (*sanad al-riwāyah*) is used to test the hadith claim that may underlie it. The understanding map (*sanad al-fiqh*) is used to read the development of meaning regarding water, impurity, and purification. The practice map (*sanad al-taṭbīq*) is used to trace how these values were embodied and inherited in the form of a foot-washing pool.

4. Conclusion

This study demonstrates that Living Hadith needs a measured approach—methodological decolonisation—not a rejection of sociology, anthropology, or other interdisciplinary engagement. What is proposed is a repositioning of ʿUlumul Hadis as the epistemological axis, while the social-

humanistic disciplines remain partners for understanding the field. In this way, researchers can trace the source, transmission channels, meaning, and practice of hadith without losing the methodological orientation of their discipline.

The two concepts, al-Takhrīj al-Maydānī and al-Taḥammul wa al-Adā' fī al-Mujtama', are mutually complementary. The first traces the trail of text, themes, attributions, and practices from the field toward the normative source. The second maps the reception, inheritance, retransmission, and articulation of hadith through actors, media, spaces, and socio-religious traditions. Neither replaces classical takhrīj or the formal sanad, but both extend the researcher's capacity to work across multiple fields.

Integrating the two concepts produces three parallel genealogical maps: the narrative map (*sanad al-riwāyah*), the understanding map (*sanad al-fiqh*), and the practice map (*sanad al-taṭbīq*), connecting *al-maydān, al-marḥalah al-wasīṭah, and al-aṣl*. These maps do not alter the status of the formal sanad. They enable researchers to distinguish continuity, the evolution of understanding, practical adaptation, and discontinuity. Living Hadith thus ceases to be merely a description of community practices and becomes an empirical and critical inquiry that remains rooted in its discipline.

The contribution of this article is conceptual and methodological. Accordingly, the model is not yet positioned as the result of definitive empirical testing. Testing across various fields, such as pesantren, family, majālis taklim, urban communities, and digital spaces, is needed to determine whether the stages function well, require revision, or need further specification. At this stage, the genealogical model provides a procedural foundation for hadith researchers and mahasantri to read living hadith in society in a more systematic, critical, and evidence-based way.

The primary contribution of this model is to strengthen the position of Living Hadith as a part of hadith scholarship. Social inquiry is not placed outside the discipline of hadith but is connected through the principle of traceability. Researchers can employ observation, interviewing, ethnography, and media analysis while remaining focused on source, transmission channels, meaning, and practice. Interdisciplinary work thus maintains a clear axis.

The second contribution is to provide an analytical language for scholars and mahasantri. Many already know how to read classical texts, perform takhrīj, or interpret syarah, but do not always know how to apply those skills to field research. The three genealogical maps bridge classical competence with research practice: existing skills are directed toward reading hadith traces in society.

The third contribution is critical: the model does not aim to validate all practices. It enables researchers to find discontinuities, problematic attributions, simplifications, or shifts of meaning. Critique is conducted from within, through the tracing of text and transmission. In the digital era

this critique is especially important because hadith quotations can spread faster than the process of verifying them.

Limits must be noted. *First*, *al-Takhrīj al-Maydānī* is not a replacement for classical takhrīj. *Second*, al-Taḥammul wa al-Adā' fī al-Mujtama' does not confer sanad legitimacy on social chains. *Third*, the understanding map and practice map cannot replace sanad and matn criticism, do not prove the authenticity of hadith, and do not strengthen weak riwayat. *Fourth*, the terms sanad al-riwāyah, sanad al-fiqh, and sanad al-taṭbīq are used as analytical metaphors for three data maps, not as technical terms extending the concept of the formal sanad. *Fifth*, genealogical reconstruction depends on data; in some cases, transmission chains cannot be fully recovered.

The future research agenda is to test this model on actual cases across the diverse terrains of pesantren, family, majālis taklim, urban communities, and digital spaces. Network visualisation techniques, chronological media analysis, or maps of meaning-change can be developed. Empirical results will indicate whether the stages need to be condensed, elaborated, or adjusted for specific community characters.

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